THE

# MONTHLY JOURNAL.

VOL. VII.] BOSTON, MAY, 1866. [No. 5.

## MISSIONARY OBSTACLES AND METHODS IN THE WEST.

[Continued.]

BY REV. A. D. MAYO.

THE way to lift up the South-west is not through legislation at Washington, so much as through education at the West. All we do now is making it more certain, that religion, first in the West, and then in the South-west, will be "reconstructed" on a plane far nearer Christ than it now is. It will not be constructed on any Boston plan. New York will do more to furnish the *form* than New England. But when our "native" Liberal-Christian movement appears, it will be peculiar in form and flavor; as Longworth's "Catawba" is like no other wine on earth. It may be no better, but it will be different from Unitarianism in Old and New England, or New York. So far from abating the ardor of our Eastern friends, this fact should fire them with new hope and zeal; for their work will turn out far greater in quantity and better in quality than they now hope, though different in form. It should, however, guide their methods of operation, that the money and men we really have, should be used to the best advantage at this important juncture of affairs.

The first importance in all our missionary operations in the West belongs to the selection of the men who represent it. Our Eastern friends often think it unreasonable, that some county town in Indiana, or new city in Wisconsin, should proclaim a "first-class man" essential to success. Yet all things in the higher realm of Western affairs hang about the necks of a few eminent men. There is here no institutional life of a liberal culture and Christianity, which is perpetually throwing off accomplished and serviceable workers adapted to the community.

To the vast body of Western people, Unitarianism is as new and strange as Christianity was to the Jews in Palestine in the year one. It is only approached at all through the interest in the preacher, an organizer who appears in the region. The man who should now go to Richmond or Evansville, Ind., would be the representative of our faith over a diocese as large, and nearly as populous, as the whole of Eastern Massachusetts. Thousands of people, in various stages of religious unrest, would look to him for relief. It is the thing he says or does or is that fixes the status of the Unitarian faith in that region. What wonder, that the few devoted friends of our faith in such localities should prefer not to move at all, until a man appears as leader, who can fitly represent the ideas by ability and life?

The zeal for missions in the West will bear fruit in proportion as our ablest and best men conclude to come to such vast fields, rather than urge the American Unitarian Association to send their broken-down cousins, immature students, or men who, for any cause, have failed on the old track. The West is the place for men, either of mature and well-tested powers, or those rare youths who only need the stimulant of great opportunity to develop them into first-rate apostles of a new faith. It is not the

place for men of undecided views, however amiable or cultivated or enthusiastic. It is the last place for a hospital of clerical invalids, in body or soul. It is not a favorable region for "new lights" to experiment at our expense. The history of Unitarian societies at the West is too often the melancholy catalogue of a hopeful movement, smothered by a "relict" of Eastern importation, suitable only to occupy the post of retired clergymen in a New-England village; or a body of hard-working people, tried and finally dispersed by the absurdities and vagaries of a liberal guerilla, who, thinking himself in a "land of liberty," outrages common sense and Christianity alike by his theological and social demonstrations; or a society of long standing, disrupted, disgraced, or reduced to chronic weakness, by a ministry utterly hostile to its needs.

Such experiments are disastrous beyond conception in old communities. The same class of respectable people can hardly be rallied twice in any of our cities, after they have been made the involuntary agents in such a performance. There are a score of towns west of Pennsylvania, where all that has been done has been rather a hinderance than a help to our cause; where the field would be better to-day, had it never been tilled, than as it is, burned over by successive failures.

The great danger that besets the immature or sceptical missionary of Liberal Christianity among us is, that he at once falls among the Philistines, and thinks them the leading progressive class of the Western people. Every Western city sustains a floating mob of violent, irreligious, untamable people of foreign and native extraction, who are rife for any thing that promises a sensation: if it approaches a scandal in religious and social affairs, so much the better. They cluster in lager-beer saloons; edit *radicalissimi* journals; organize in secret societies; agitate

against respectability in general; follow the more taking "trance-medium;" tip tables and glasses and bad liquor, — in short, do every thing except "pay cash," or work in any of the common ways of doing good. In the war, their rage against rebels was no less conspicuous than their contempt for Mr. Lincoln. In religion, they repudiate Christianity as the preliminary to a sweeping onslaught on any human faith.

They are largely composed of revived revolutionists from abroad; English and Scotch agitators starved out at home; "unfortunates," pecuniarily, socially, and politically, from the East; often people of "shaky" virtue, and "no account" in the community where they live. They rush upon any brilliant young liberal preacher who appears; and it is not easy either to disengage one's self from their fat revenge, or use their support to any good purpose. They are utterly impracticable, irresponsible, unreliable for any sensational movement. No despot on the throne, or pope in his chair, is so intolerant, exacting, arrogant, as this long-haired apostle of Atheism, who "mobs" his young preacher for every difference of sentiment, and resents the presence of a religious man as a personal insult. Many a promising young missionary has mistaken this gang of theological pirates for the vanguard of Western progress, and been trampled under their feet, in the vain effort to lead what nobody ever yet led.

A class of Unitarian Van Amburgs may be found by and by, who can come to our cities and take these spiritual outcasts of all creation by their "manes," pare their claws, draw their teeth, and make them religious, or, at least, tolerably endurable men. They may be helped by a broad, genial, tolerant ministry, provided they hover about the horizon of the field of operations, coming and going at their own caprice. But woe to the man who has this element for the "centre" of his following!

There is a vast crowd of inquiring, sceptical people, apart from this legion, in the West. And, out of these, who count their loss of faith a sorrow and not a superiority, can a patient, liberal preacher of Christ gather in most precious adherents. By far the most zealous, often the most self-sacrificing and religious members of our societies are men and women who are thus rescued from the "slough of despond" into which they were led by the old theologies. But what maturity, wisdom, patience, faith, and persistence through all obstacles, is needed, to encounter such difficulties, mould such elements, steer between fierce opposing factions, at once to sympathize with all, and to be the ally of none; to lead, while seeming to be the companion of the humblest! No one can know who has not been in the field.

It is no disgrace to fail in a Western ministry, provided he who fails does not mistake his defeat for victory or martyrdom, and proceed to inoculate our young clergy with the virus of failure. The most successful men are they who bring to us good culture, and tried experience in details, with a generosity of spirit and power of adaptation that can adjust itself to the minds of the people. The American Unitarian Association had better lock up their funds, than send us incompetent or inactive missionaries. There are vagrant lecturers on the new order of affairs already in the field sufficient for our needs. The great progressive influences of our republican life are slowly modifying all churches, and preparing material for our future. One truly fit man in half a State is better for the cause of an elevated liberal faith, than a hundred men who are unfit.

We can leave the task of disorganization to the revolutionists, spiritual lecturers, and red-republican politicians. We need no addition to our present stock of picturesque

spiritual ruins. But when a strong, broad, wise, patient preacher or worker, of any "wing" that really adheres to and supports the "body" of Christ, can be transplanted to our soil, it is a blessing to Western civilization. It would be a better investment of funds to settle ten thousand a year on some men that we could name, to keep them for life at an important point, than to despatch a swarm of itinerating or stationary men, who would only add to the throng of rough-riders that are always tearing through the great turnpike-gate of the world, sporting a new gospel, while spurring on to oblivion. *Economy of money for the generous support of valuable men* is the centre of a true missionary method for the West.

The most important localities for missionary effort in the West are the commercial and manufacturing centres of population. A dozen growing cities between the Alleghanies and the Pacific now absorb a large proportion of the active, progressive mind among the Western young people. Pittsburg, Cincinnati, Louisville, St. Louis, Chicago, Detroit, Cleveland, Milwaukee, Leavenworth, one or two towns in Northern Ohio and the Upper Mississippi, possibly Memphis, and certainly New Orleans, will richly repay all the work that can be done.

It would be a better expenditure of funds to support a missionary colleague of each of our ministers in these, than to send twice the number of men to less important towns. The war has fostered the concentration of population in large Western commercial and manufacturing cities. It is next to impossible to hire a house in any of them; yet the people come from all the world. The swarms of active young men and women in all these places suggest the idea that the whole world is sending its most energetic youth to them. Here is our great field of activity in the West. *Here are the youth who are to make the civilization* of this

great empire. And in every one of them should be placed a first-rate man, backed by aid from abroad, especially supported by one or more missionary colleagues.

This man could be kept at work perpetually in the city or suburbs, or in adjacent country towns. He could relieve the regular minister for occasional absences or periods of rest. Especially could he aid in the perfectly overwhelming social duties of these parishes.

The minister of a liberal church in Chicago or Milwaukee or Cincinnati is very practically the bishop of the city and whole region round about. His social duties are as great as a score of clergymen in Massachusetts; indeed, are illimitable, bounded only by his strength. He is beset by inquiring people, called on for funeral services through a region of several counties, pressed into the service of every literary or progressive educational movement in his city, and made a man of all work, whether he will or no. In every place he sees a new field opening before him. Though he may not be able to see the way to the home support of a second minister, he knows that a working man can be used perpetually in the most valuable preliminary effort.

Unless something of this kind is done, the next ten years will witness the breaking-down of all our best Western clergy by overwork, or the compulsory abandonment of their field of labor. Now is the time to inaugurate a system that shall make each of our societies in the commercial Western and South-western capitals virtually an active missionary station. Each of them can thus be made to cover a large region of country, and do a prodigious work. At present, these clergymen are worked far beyond their strength; and, unless the denomination gives them relief, it must be prepared to see them fall, carrying down great hopes and mighty interests.

Next in importance are, probably, such educational centres as Ann Arbor; Bloomington, Ill.; Yellow Springs, Ohio; Meadville, Pa.; and other towns where large numbers of students congregate. The excellent work done by Mr. Brigham at Ann Arbor, Mich., can be done elsewhere. A peculiar class of men is required for those communities, — men at once of scholarly culture, progressive views, and catholic spirit; able to discover the real drift of our new Western mental cultivation, and strong enough to grapple with the abounding scepticism that is running like a great flood in this channel. Each of these great Western seminaries could thus be made a feeder of our theological schools, and from them many men and women could be sent forth to barren Western society. Few of these towns can sustain such a man as is needed; but they are the most valuable sort of mission posts, and should be upheld.

A good deal could be done by preaching, and lecturing on liberal Christianity, in all the political capitals of the West, during the session of their legislatures. The members in these State legislatures are not so crowded and excited as the members of Congress, and have more leisure, curiosity, and open-mindedness to listen to our views than they. Columbus, Indianapolis, Springfield, Madison, Lansing, Lexington, Nashville, Little Rock, would all furnish a good field, during three months in the winter, to a man of clear head, good address, and some knowledge of men and public affairs. Several of these might be combined in one season, say Columbus, Indianapolis, and Springfield, for alternate Sundays.

Such itinerancy would be vastly more profitable than sending the same men through the smaller towns. A few large country towns, like Richmond, Ind.; Rockford, Ill.; Janesville, Wis.; &c., — possess almost equal

advantages. But, during the session of a Western State legislature, multitudes of the ablest and most progressive people visit the capital. A liberal preacher and lecturer who would expound our views on Sunday, and give courses of lectures on week-days on the applications of liberal Christianity, in the best hall in town, would be amply cursed by the local clergy, but followed by a large number of thoughtful persons, who would carry our views and literature into all corners of these vast States.

We would discountenance sternly the attempt to send valuable men to small and uninfluential places. Many men and much money have been thrown away to please little family Unitarian interests in communities where a church can never go beyond the limits of a parlor full of New-England emigrants. We have too few good men and too little money for such experimenting. Every good man is needed now in some one of these three classes of towns; and poor men are less of a nuisance in old communities, where there are many subordinate posts of usefulness, than with us.

Neither does it appear to us that our able men can be profitably used in traversing the West and South-west, to a great degree. The active liberal mind of these regions can be reached far better in the larger centres. Every Unitarian preacher of celebrity has in his church in Cincinnati, St. Louis, Chicago, every Sunday, more people from abroad than he could reach were he to preach in a small town, — often people he could not reach in their own little communities. A part of the ceremony of a visit to Chicago by every bridal party, or wide-awake young man or woman, is a sermon by Collyer.

The West is a country of fearful distances, and great risks and wearinesses and discomforts in travelling. Besides, the country villages are now deluged by lectures

on all the "ologies" and "isms" that the fertile manufactories in Boston and New York produce; and the Unitarian preacher is only one vagrant among a multitude. Our mission is to raise fortresses all over the West, dedicated to the permanent side of liberal thought, and its institutional relations to the country. The "post commander" of such a station will, during the year, find himself in communication with about all the vital elements of the higher religious faith in the region commanded by his place of residence. He can thus apply his outside labor where it is needed, with less expenditure of muscle and more result than if he were a travelling herald.

Notwithstanding the great value of concerted activity in raising money, and the initiation of large educational enterprises, there is yet danger of relying too much on our organizations in the work of missions. While the National Conference and its two agencies — the American Unitarian Association and the Western Conference — should be used to the extent of legitimate power, it is also true that effective missionary work must, for the present, radiate especially from the largest Western churches.

These are the natural centres of operation. Meadville, Antioch, Cincinnati, Louisville, St. Louis, New Orleans, San Francisco, Lawrence, Chicago, Milwaukee, Detroit, Buffalo, with a few smaller places, are the real missionary associations of the West and South-west. Money expended under the direction of these churches will do far more than in the hands of any Eastern or Western board of directors. Each of these clergymen knows his own vicinity as nobody can know it elsewhere. If our ablest and most distinguished New-England or New-York clergy could prepare courses of lectures, or a selection from their best sermons to deliver in the Western churches in these cities on Sunday evenings; if these Western clergymen could be aided to

support a missionary colleague by the general funds, — it would be a great aid in reaching the people.

The only way to raise much money in these cities for missions is for use at home or the immediate vicinity. *There is no field so valuable for us as the large cities of the Middle and Western States.* From them proceed the great lines of influence that link village and hamlet in one network of interest. Concentrate on these, as Paul concentrated on the cities of the Roman Empire; encourage great latitude of operation in their societies and pastors; put them in strong heart by material, spiritual, and ministerial aid; use the organizations to inspire the whole body, and raise funds among the old and wealthy churches to supplement the means of the new organizations; and we shall see less waste of ammunition than during the last quarter of a century.

Any missionary in the West (and every Unitarian minister west of New York is a missionary in the largest sense) should study carefully the attitude of the various bodies of the Christian Church through this vast area. We have heard and said a good deal, in the past, on the importance of conciliating all the unorganized liberal elements through this region. A portion of the clergy present at the New-York Convention seemed even willing to waive the title Unitarian and Christian, to secure the sympathy of classes of people who were neither.

Whatever amount of truth there may be in this, — and there is a good deal, — there is another side of the religious world, just as important to be observed, and more likely to yield us valuable working material in the West than this, — the *entire Christian Church outside our own body.* It is almost impossible to realize the state of supercilious and ignorant indifference to this whole side of American life in which many of our younger missionaries to the West

are found. Reared in communities in New England where Unitarianism has complete sway, disturbed only by internal dissensions, and where religious and political radicalism is almost the law of the social structure, they appear in Western towns and cities utterly unconscious that there are great organizations on the ground which have their honorable history, their own traditions of liberty, their schisms between progressive and conservative; that the clergy and laity of these churches have toiled, thought, sacrificed, as nobly, often more grandly than ours; that Western civilization is indebted to them for about all its spiritual life and its entire system of higher culture; and that it is by the forward movement of one after another of its great sections that a liberal Christianity can finally be established as the religion of the West. We believe the failure of many an able young preacher among us is the righteous retribution for his unsparing, indiscriminating, and uneducated abuse of these churches.

The religious portion of the Western people may be disposed to confess, that the Methodist, Baptist, Presbyterian churches are too far behind in doctrine and practice; and will listen to a severe criticism of their defects, if accompanied with a generous confession of their past services and present efforts. But they do not cheerfully hear a young student, who bears traces of the theological or social bandbox out of which he has emerged, dismiss all Christendom in one sentence, as Mr. Podsnap waived behind him the world outside his enchanted circle.

No Unitarian minister can gain and preserve any useful position in a large Western community who is not willing to study the religious history of the people he is among, do full justice to all Christian labor in the past, put himself in cheerful communication with all the advanced elements among the Orthodox clergy and laity, and embrace

every opportunity to work on common Christian or philanthropic ground with them. Half the mental gymnastics, often expended by our missionaries to bring in the extreme representatives of irreligious or social or political radicalism, would place our minister in communion with all that is progressive in the great Christian bodies around him. And I believe our most valuable adherents are found among those who have been educated in the old style of faith beyond its own power to satisfy an exalted Christian mind.

Every city and village has among the Methodist, Baptist, New-school Presbyterian, Congregationalist, Christian, or German Evangelical churches, some minister or laymen who represent just the idea of religious progress our missionary goes to teach. He may not be able to work much before the community with them; but he will find himself along with them in all practical work, and only his own folly will repudiate such communion.

We believe that even some of our funds might be well expended in aiding Christian, Universalist, or Independent churches in communities where they must be the representatives of Liberal Christianity. The Universalists, Christians, Campbellites, some of the German Evangelical sects, even the Reformed Hebrews, are really doing our work, or the work of which we are the humble ministers. So are all the advanced portions of the Orthodox and Catholic organizations.

The West and South-west is a country as large as Europe, outside of Russia. Before the year 1900, it will have a population of twenty or thirty millions. We may admire the conceit of any little clique or sect, or any reformer, who imagines this vast conglomeration of humanity is to dance at the piping of its penny-whistle. It is to be conquered only by a great army of the living

God; and the Unitarian body will only retain an advance position in that army by keeping in vital Christian communion with all its component parts. Spiritual guerillaism is simply ridiculous in such a country; and the youth who sallies forth, equipped only with a self-evolved philosophy of the unconditioned, to convert the West, will be lost amid its lonely prairies, or swallowed in its interminable marshes, or swept out to sea by the muddy current of its mighty rivers. Such men should remain the idols of the little cliques that applaud on the Atlantic margin, in blissful unconsciousness that there are any, save barbarians, outside the tinted walls of their little enclosure.

One of the most important duties of the missionary in the West is the preparation and circulation of a Liberal Christian literature. A great many of the Unitarian and Universalist tracts and books, and a good deal of their journalism, has been hardly worth the use in these communities. In a certain inexpressible way, these writings are founded on a different habit of thought, drive at different points of difficulty, and suppose a public interested in another set of questions from our own.

Books written in communities which have been trained in certain fixed theological and ecclesiastical ways rarely interest the dwellers in new countries, where most things are laid on original foundations. Every Western clergyman should prepare tracts for his own locality, and every Western church should have a publishing society as a part of its machinery, unless the American Unitarian Association will publish, as its own, such discourses and pamphlets as may be prepared in this way. The issues in the West are not generally those that appear in "The Half-Century of Unitarian Controversy" or in "The Radical." The real cause of the indifference of Western churches to our weekly journals and magazines is, that they are filled with contro-

versies to which they are indifferent, and petty details of communities a thousand miles away.

The cultivated young people of the West are now in the hands of the new English philosophers, — Buckle, Mill, Spencer; and men, at home and abroad, of that style of thought, along with popular writers in science, almost absorb their attention. For this class of people, — and they are rapidly increasing in all Western cities, — we should have republished, at once, the complete works of James Martineau. No English or American author has, like him, followed the materialistic, fatalistic, and irreligious phases of the later British thought, through all their windings in science, philosophy, and theology; shown their value and their limits; and held fast to an essential Christian faith, amid a wilderness of adverse criticism. Mr. Spencer, the publisher, should be urged to print all the essays and sermons of this foremost of liberal thinkers; and every Unitarian minister in the West should push them among the cultivated young people in his beat.

The mass of intelligent people who leave Orthodox churches need a book containing a brief life of Channing, with the best parts of his letters and works. They have no time to read nine volumes of the life and works of one man; but such a volume as could be prepared by the accomplished biographer of Channing would be an inestimable treasure to the cause in the West.

Dr. Hedge's "Reason and Religion," Furness's "Jesus and his Biographers," volumes of selections from Bartol's, Bellows's, Clarke's, and Frothingham's best discourses, with such as others of our clergy could produce, of readable size and moderate price, are greatly needed.

There is a great need of a volume containing a vividly written life of Theodore Parker, with extracts from his letters and sermons, for Western circulation. Nobody has

time to wade through the long array of volumes in which this great reformer is now imprisoned. The owners of these copyrights could do no service so great as to engage some of our best men to prepare this volume. In the West, Mr. Parker's controversies against supernaturalism attract little attention. He is known as the greatest Liberal preacher of New England; a man who has given more force to the grand primary faiths in God, Duty, Immortality; and the most powerful teacher of practical Christianity in American affairs. A volume doing no injustice to any of his special theories, but chiefly culled from his glorious, positive utterances of spiritual ideas and life, — such utterances as this country has never heard from other lips, coming with the plainness of Scripture and the depth of apostolic inspiration, — is a great need.

And why do we not have, for the reading of American youth, another volume, that would be better than any of these, — the life, letters, and best portions of the sermons and lectures, of Thomas Starr King? No young man in this republic has so completely represented the ideal American as he. His theological and religious convictions were formed amid the controversies of the last twenty-five years, and were better thought out and more harmoniously arranged than those of any young man we knew. His sermons are full of admirable statements to reconcile our disputes and spiritualize our life. His patriotism was as true to liberty as it was broad and wise. His lectures and public addresses are full of invaluable passages. His letters, and especially conversations, were admirable; and his life was a poem.

Let us have, from some man fit to do it, this volume at once. It would be the best book the missionary of Liberal Christianity could circulate through that vast area of the Middle and Western States, which felt his death like the loss of a dear child of the nation's household.

In such directions do we believe run our lines of success. May God give to our awakened body the zeal, persistence, consecration, and wisdom to lead in the great reformation of Christianity in the West!

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## OUR RELATIONS WITH THE SPIRITUAL WORLD.

BY REV. J. WEISS.

THE only way to arrive at any clear conceptions of our relations with a spiritual world is by first defining the words which we use in speaking of this subject. When we come to examine a good many of our opinions, we find that they are only marks of our want of precision in the use of words, and of our habit to be satisfied with phrases. The word "spiritual," and the phrase "kingdom of heaven," have lent, by their vagueness, peculiar temptation to our taste for sentiments that have not been clarified and severely defined by reflection. We often prefer an illusion to a mental effort that dissipates it; and it is safe to say, that human opinions on every subject contain a great body of floating, ill-digested, half-grown thinking and feeling. Surely, in all matters that relate to the religious life, and that involve some of our tenderest and most lofty emotions, we ought to strive to shift our faith from words to facts, if it be possible for the mind, in its present condition, to furnish such facts to the consciousness. We ought to be sure, too, that the facts are universal in their character, — not exceptional or abnormal states either of the body or of the soul, but true for all people, at all times and in all places, like the facts of a science or the daily necessities of life.

What do we mean, then, by using the word "spiritual"? Sometimes, as when we speak of a highly spiritual person or poem or piece of music or work of art, we simply contrast a refined quality with a coarse and ordinary one, — something subtle with something mechanical and material. We mean that it is the manifestation of a delicate, highly cultivated, noble, and pure mind. But, when we use the phrase "spiritual world," we mean, or ought to mean, two distinct things, — first, that inner condition of human ideas, emotions and aspirations, which creates that kind of person whom we call spiritual. It is the invisible state of the mind and heart which has the power to become visible in acts, audible in words, and appreciable in character. It is shut up somewhere within the bodily limits of the individual; being at once a refined brain and the soul that refined it. Its existence may be suspected from the looks and gestures; but it never fairly leaps into visibility, and becomes a portion of the material world, until there is some expressiveness of words and actions. Then it adds something to society, and passes in the form of benefits into history. But, previously, it is like a secret, or a hidden motive. So all the texts in the New Testament, which declare that the kingdom of God is within us, allude to an enlightenment and a refinement of the inner man, with which the will of God most gladly and easily connects itself. And it has become a Christian habit of speech to say, that the wise and good man is in heaven now; meaning only, or as it ought to mean only, that somewhere within his bodily limits is the invisible harmony and repose that just thoughts and pure desires create. If we try to imagine, that, although he is still upon the earth and bound by his whole organization to a visible career, his soul can ever be somewhere else, not within the limits where thought exercises itself and applies itself to visible

things, but in some distinct state or society, we imagine an impossibility. Our thoughts may attack the material universe in every direction, with the telescope to overcome greatness and vastness, with the microscope to detect minuteness: but the man who thinks is still within the limits of the visible and material world. He simply makes a long arm, and brings the planet and the atom near; and, even while he is discovering the laws which bind planets and atoms into one harmonious whole, he has not broken through the roof of his brain, nor the roof of the material universe. For, as two bodies cannot be in the same place at once, so a man cannot be in two places at the same time: he may dream that he is, or it may be the illusion of a fever, or the unreality which sometimes springs out of an impaired condition of the nervous system. But every healthy human being, though his soul is invisible until it begins to act, is in a visible world alone while he is the tenant of a visible body.

But, in the second place, when we use the phrase "spiritual world," we mean to indicate the place or sphere into which our spiritual and every other inner condition passes when the body is stripped away from our invisibility as the husk from the ripe ear. We then lose the material methods which have given expression to our inner thoughts and feelings. Matter resists us, and suffers our resistance, no longer; time ceases to become the measure of our acts and sensations; the outer world cannot furnish perceptions to the mind, because the avenues of the senses are choked with our bodies' dust. If the soul would continue its independent existence, and not be merged into blind currents of forces, or states of motion, it must be furnished with another set of senses correspondent to another set of impressions that are given by another relation between the universe and the soul. When language arrives

at this point, it finds that it has come unfurnished with a pontoon to bridge the difference between the present world which we know and some other condition of the world which we do not know. And the whole arsenal of language may be ransacked by thoughts the most curious, without yielding any help to waft, to float, or to propel us across that strait, — that difference between a soul in a body and a soul out of a body. If we are wise, we shall sit down upon the brink, and content ourselves with saying what the spiritual world is not and cannot be; knowing, that if there is one thing in heaven or earth that we shall be sure of, one riddle that every person will certainly find out for himself if he will be patient enough to wait for dying, it is this thing, — the life after death. In the mean time, we must talk about it by the artifice of negatives. We define it as a place that cannot now be seen and touched, that cannot now be occupied, whose air cannot vibrate to material ears, and to which no other ears have yet been opened. We define it as a condition that cannot be experienced with visible senses, into which the bodily organs cannot pass, and for which another set of organs has not been yet developed. The new organs may be all correspondent in intention and effect to the present ones; that is, in the spiritual world, contact, intercourse, perception, may be sustained by sight, hearing, touch, the smell, the taste. Perhaps they are sustained by the development of senses that we have not suspected, and that cannot be imagined. But we say that they do not yet exist. They cannot exist: the ground is pre-occupied. The soul can have but one body at a time, just as it can think but one thought, and experience but one feeling, at a time; for the most complex internal sensations have a unity, whose place cannot be occupied by another at the same time. There is a natural body, and there is a spiritual body, but not both at once; and one

cannot overlap or be entangled in the other. The soul must be entirely ignorant of the second body until it has ceased to use the first. And that use is never suspended while the heart propels the vital current; never, in sleep nor in dreams; never, in delirium nor disease; never, in catalepsy nor the magnetic trance, — because another body, with another kind of uses, could not have pre-existed anywhere within the limits of the live material body, to cause a suspense of its uses. There is either one body or the other, but not both at once, with one soul for a tenant. No matter how curious the facts of somnambulism and automatic action of the brain may be, and those which arise from the brain's duality: they are all referable to one material body, and to the soul its ordinary tenant, who cannot quit without killing it, — who cannot have another till it is killed.

Now, we cannot decide how much of our inner life passes into this second place which we have attempted to define by negatives. Shall we carry our whole memory of persons, facts, and things, or shall we carry only the results which contact with these has incorporated in our character? Certainly all that depends upon knowledge of time, perception of distances, physical relations, must pass away; all the body's nice learning of the properties of other bodies; all its hunger and thirst, and its pleasurable excitements. Nothing that the senses pick up or enjoy can remain portions of the individual, unless it has been changed into invisible vitality, — that is to say, into knowledge of universal laws, into experience of the divine order that existed previous to things. But it is useless to pursue this speculation, because, if there is one point upon which we shall all be positively enlightened, it is this of what the soul will carry with it, and of what will die with the body, — in short, of how much will be left of us after death.

It is far more important to notice that the portion of our essence which survives cannot survive without organs. We shall see in the course of the argument why this is so important. There cannot be such a thing as a soul without a body. You cannot conceive of an animated person who has no form, no limits, no organs, no senses, no points of contact with other persons or things, — a mere expansion, a mere rarity. It would be the same as being a mere nonentity. Even a gas has its limits and properties, atomic relations of its parts, to be diffused by heat and contracted by cold, and actually solidified by pressure. Even the electric current will accumulate, and leap on its sincere path from point to point, — a spark, that can be measured and depicted. Nothing can save the soul from sinking into the blind forces of the world but the preservation of its identity; and that cannot be preserved without a frame to hold it, — a system of organs by which it can work and express itself. Where is our identity to-day? It is not independent of a body, not even in our sleep and dreams. It may lurk invisibly within the body; but this body it is that prevents your invisibility from becoming nonentity. And so it must always be.

Now, where are the organs which are to preserve your identity and your effectiveness, after the present set of organs shall have passed away? Is there to be a new, more sublimated kind of brain and nervous system? Where is it? Shall this new brain put forth new senses, to gather a new order of perceptions from some inside point of the universe; to lift the veils of color everywhere, and see the substance that was colored; to penetrate into structures everywhere, and see how they are constructed; to detect cohesion, to detect gravitation, to see vibrations, to flit with auroras, and ride with the twinkles of a star? Where are these new senses now? Imagine them as you

please, and attribute to them what functions you please; but your answer to the question, — Where are they now? — is very important. Do you assume that they lie compressed and folded within the bodily frame, to be liberated by dissolution, to be born into action through the travail of a death? Then you must also assume, that, until the hour of death, there never can be a moment when these senses stir, because the ground is pre-occupied; there is another set of stirring senses. We dream because the flow of blood excites different portions of the brain or of the spinal cord. We walk in our sleep under the same direction by which we walk in waking hours. We utter sense or folly in the magnetic trance by virtue of the same cerebral conditions which control our conscious speech. These conditions can be stimulated or depressed, but they can never be displaced by a new set of conditions till after death; for the soul cannot live in two houses at once, if for no other reason than this, — that it has spent a life in learning how to live in one house, and cannot have learned how to live in another. The soul fits most perfectly and accurately into one set of senses: there is neither seam nor crevice, — nowhere a chance for thrusting in another set. Our earthly efficiency, our mental and moral sanity, the reliability of our information about the universe, depends upon this truth; and it must always depend upon it, wherever we may be, either before or after death: we must be one person, with one set of senses that yields a uniform experience, else our usefulness and happiness have gone. Can there ever be a moment in this life when we have two bodies a going at once, by night or by day, in a trance or out of a trance? Can our spiritual condition have two sets of organs during life; one set relating to the visible, and the other to the invisible world? Which is our life, — which set preserves the individual-

ity? The set which is appropriate to the world in which we live. A man might as well take off the whole of his flesh, and expect to carry on his business, as a soul might divest itself of its closely fitting organs, and expect to assume those which relate to another sphere.

We come now to the point in the argument where it makes its force felt against all the so-called spiritual communications and manifestations. Suppose your friend has died. Either the new senses of his second state are born through the dissolution of his body, or, what is more probable, his spiritual condition finds them in the invisible elements of the universe, and puts them on: he passes from a frame of flesh into a frame more subtly woven, without a single corporal characteristic in it, yet not without the character of matter. So to speak, blood will still tell, — that is to say, the finer soul will attract and use the finer body; what is symmetrical in character will flow into symmetry of form; what is piercing and intuitive will select its penetrating sense; what is lovely will gather the matter that may best express its graciousness. But flesh and blood cannot inherit this kingdom. How then, I ask, can this kingdom communicate with flesh and blood? I mean, how can your friend's second body influence your spiritual condition which has the first body still in use? It is impossible to imagine where the point of contact could be, if your second body is not yet developed. Suppose it is like an immature seed which lies at the bottom of a full-blown flower, — another flower could not bend over to shake its pollen upon yet unfolded petals. Each thing in the universe can only address its own kind: intercourse depends upon predestined mutuality, and mutuality depends upon similar and equally developed structures. If the bodily eye is framed to see material objects, how can another species of object — say,

your friend's second body — be perceived by it? And, as soon as you suppose that there is an eye within an eye, — a spiritual retina that frames images of objects that the material eye cannot perceive, — you suppose two sets of visual senses, and, to that extent, an activity of your second body inside your first body, and one soul in both. By and by, you will see your friend, when your senses are on his level and related to his own: but, till then, he must remain invisible; for there is a perfect adaptation throughout the universe. So, if the bodily ear is framed to receive vibrations from one atmosphere, it cannot receive them from another; and no fiction of an inner ear can give genuineness to voices and whispers of a spiritual tongue. Our friend who died may be in the same room with us, for aught we know; but the abyss between us is in the difference of our perceptive ability: not a pulse, not a hint, not the obscurest sensation, can weave one slender web across. For all purposes of communication, he might as well be on the solar system's farthest verge. All thrills and vague misgivings, all shudders and suspicions, all inexplicable horrors, are the body's nervous notions and unstrung conditions, interpreted by the very superstitions which they originated long ago. And what is that feeling of companionship that fills a lonely hour, that renewal of our vanished confidence, but the sudden freshet of a tender memory!

This difference of perceptive ability between the living and the dead friend makes it also impossible that the soul of the one should invisibly communicate with the soul of the other. Friends on earth can communicate without a word: a look may be enough; a flicker as of far summer lightning across the countenance, the raising of an eyelid, the faint deepening of a flush, may speak the volume that never will be written. Nay, more than this,

sensation emanates from another's presence: the silent love or hatred flashes invisibly; but there must be two visible points of bodies between which the errand travels to and fro. Our whole materiality is implicated in the most subtle and obscure of these sensations. Presence of bodies on the same level of condition is essential to them. But, when one of these bodies is annihilated, the soul that used it is just as much a prisoner within its new supernal senses as it was before, and just as incapable of acting beyond the limits that prescribe its new vitality.

This difference of sphere and of perceptive ability makes it also impossible that the soul of your departed friend should communicate with you through the mediumship of a third person, either by material sounds or by spiritual sensations. If a friend could communicate, he would do so directly with the soul that cherishes a love for him, and has suffered hours of unavailing longing for the precious boon of a token, a hint of intercourse, a confirmation that life still continues, and that it is filled with peace. What condition for the renewal of an interrupted love can be so favorable as the love itself? Yet the lover is sent to a stranger's house to gather news of his beloved, under the pretence that the stranger is an exceptional being, with some obscure capacity to be impressed, — whose whole organization can be possessed and used by another soul which has a different organization of its own. The medium's will is prostrate, his individuality has disappeared: where is his soul while the departed spirits are playing through his brain their various tunes? And what point of contact with his brain can the spirits have, when they are limited and imprisoned by new senses that work upon a new level, gathering new perceptions? Here is a most lamentable confusion, which no number of odd stories can justify, but which some

curious habits of the human brain may possibly interpret. And the whole tendency of the observations which deal with the cerebral and nervous structure of mankind is toward the classification of all singular phenomena under the head of physical functions. It is thus discovered that the healthy brain has unexpected powers, and that the diseased brain may play strange freaks; but the physical horizon still encloses all its activities. Nothing can be so irregular, nothing so curious, and, we may add, nothing so cunningly imagined and performed, as to cast a doubt upon the great distinction on which our health and usefulness depend, — that no soul can abdicate its senses, and no soul usurp the senses of another, and two kinds of perceptive ability cannot make an interchange of their respective experience.

If you owe your belief in immortality to the assumed facts of a spiritual intercourse, your belief is at the mercy of your assumption. It is not the vital necessity of your own soul, not a craving which justifies and demands its future satisfaction, but an opinion derived from a delusion. When the phenomena which attracted your attention, or the tricks which imposed upon your love of the marvellous, are explained, your immortality is also explained away. You did not derive it from a spiritual fact of your own consciousness; you did not build it out of reasonable judgments: you are at the mercy of a delusion. Can a delusion import a spiritual truth into your soul? Grant that we are all immortal, whether we believe it or not. We wish to believe it and to know it, — to see the horizon of our life expand, as it lifts and ennobles all our thoughts, justifies our love, and puts before our deeds a boundless career. Personal immortality is not an opinion drawn from a delusion; but it is the vital essence, conscious of its immutability and its destiny. Your opinion is worth

no more than the ordinary theological assent of men to that great fact. Withdraw the theology, and the truth comes toppling down. Withdraw your phenomena, and, for all you know, annihilation may have been the fate of those you loved, and may be your own.

It is said, that, if a man accepts a truth, the grounds of its acceptance are of no consequence. They may be false, and utterly unsubstantial, yet serve the purpose of conveying truth into the mind. What a confusion of ideas is this! Truth cannot have false grounds. Truth cannot be recommended or advocated by the pleas of a falsity. There is no spiritual truth that can be conveyed into the human mind by means of a delusion. Nothing is conveyed but the delusion, that has borrowed the name of the truth, without which it could not live an hour. Delusive appearances cannot stimulate a spiritual fact: there is no affinity between them. A spiritual truth is something that is continually alive: the fact of immortality is the personal life of the soul's higher powers. They cannot live upon a word that is imported into the mind; they do not spring from an opinion that the mind may hold. If you have broken away from the old creeds, pained by their want of human sympathy, and repelled by the narrowness of their opinions, do not substitute other opinions in their place; but let the fulness of your spiritual life wake up, to atone for the joy and peace which you have lost. One delusion is no better than another. They are all frail reeds, that break in your bosom as you lean upon them; and your life-blood slips through their wound. No falsity can ever endow truth with permanent accessions, either in the race or in the individual. The inspiring thought of immortality will depend upon the tricks of men or the diseases of the brain; the knowledge of the presence of God will become

obscured; and the last estate of the followers of delusion will be worse than their first indifference, — more painful than the hours when they agonized for a truth, and longed for a divine message, yet hastened to expend their generous human nature upon a lie.

It is sometimes affirmed, that the spiritual world makes impressions upon the human soul that are translated into messages of comfort, hope, truth, and admonition; that many visions and passages of spiritual experience resulted from the ability of the heavenly sphere to touch the soul at some point, and with that touch to electrify, to lift to some new purpose, to stimulate with some neglected truth, though no voice may be heard, no light shine, no beauteous appearance fascinate the eye; that the human brain must needs interpret by its own objective language these invisible adventures.

This leads me to speak of a possible influence which establishes a real relation with the spiritual world. But it must flow from some being who is not limited by a set of senses, and whose infinite presence supersedes the necessity for any kind of perceptive ability. Our true relation with the spiritual world is the one that we hold with the all-pervading God. And, in this respect, we stand on certain terms with God, as being immersed in nature, sharing the universal life with the planet and the tree, only more personally interesting and more paternally considered because we share the mind and love of the Creator. A human soul may be impressed by the Infinite Presence, because all its senses and faculties lie undefended, like every atom of the universe, from this great search of love. The difference between our perception and that of our dead friend is a wall of adamant between us, which vanishes before the touch of infinite power; and that may come where no friend can follow. No part of nature

has a barrier against the continuous inspiration which feeds all roots, mounts through every artery, and blossoms in the history of the infusoria and of the nations.

Therefore, although we see plainly that our life is ruled by laws, and that a healthy human experience is the one that derives all its perceptions from the regular system of the physical and mental world, God may also have a law by which he elects to touch some waiting heart, to send a waft of breath to freshen the channel of a gift, to accumulate power above an earthly crisis, to affirm each man's sincerity, to be so pitiful as to be imagined speaking to a bruised heart, to teem with such suggestions as to be described by genius as a lightning-bolt that cleaves the midnight. But here also superstition may set in. It is better to trust that human nature has been divinely created to be adequate to its emergencies, and that the laws of experience report the equable and changeless pressure of the Almighty Mind.

What, then, should we seek from dead friends if the elements of a spiritual world are already in our souls? and what can they give to us, of knowledge or comfort, that the Infinite Presence does not give, as it anticipates all pettier advantages? The greater *excludes* the less. Incessant nourishment arrives at every root which our personality throws out towards the visible world, and towards the wisdom that sustains it. From our coarsest sense to our finest intuitive feeling for truths or laws, there is perfect adequacy, perfect adjustment; and there ought to be a perfect self-possession, arising from our trust in the presence of God. Those who have it find that it is superfluous to grope after an intercourse that would be useless if it were not impossible; for all that we love, whether it has vanished and shut the doors of new senses upon us, or whether it still resides with us, is embraced by the love

of God, and for ever preserved to our advantage. This trust holds back the tenderest human longing from despair: it is willing to wait, because it is conscious of its own immortality; it can afford to wait, because it is content with the present manifestation of the spiritual world in the soul. Nothing is so wonderful to it, nothing that lifts to so much awe; nothing charged with so much rapture, as the soul's own share of God's heaven, its love, hope, and justice which the mighty finger frames, its inextinguishable sense that it can never die, and that no dear and excellent thing can die. God holds them all; God wraps his reserve around the holiest things: they are only yielded up to hope and patience; they are unspeakably disgraced when delusion makes dice of them, and throws them for a living. Let us rise to a sense of the dignity of our own nature, which makes us perfectly at home wherever we are, fitted for our place, endowed with appropriate senses, incapable of usurping other senses or of being usurped by them. And the Infinite Father ponders every step we take, as he conducts us from mansion to mansion, judiciously opening before us each door that lies upon our great career.

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## LETTER FROM MR. DALL.

Mission House, Calcutta, Feb. 8, 1866.

Dear Brother Lowe, — I write you, once more, from our headquarters in Calcutta, after an eventful three months of missionary travel in Southern and Central India.

It seems sad, that a small but true-hearted church of Christians, of our own household of faith, should have been left to struggle on for *forty* years, unvisited by us or by any sympa-

thizing gospel missionary, in the heart of heathendom; a taper of God, beaming forth light feebly, yet truly and steadfastly, into the very valley of the shadow of death. Some thirty-five souls are still left of a once fairly flourishing church; and I have recently, to their great joy, and as your representative, spent twelve days in their midst. Some ten years ago, they were on the point of erecting a good-sized Unitarian Christian chapel, on an eligible lot in the centre of the broad and beautiful city of Secunderabád, as that with which they had first contented themselves was too small for them.

I think it was about that time, or a little earlier, that the American Unitarian Association made them a gift of one hundred dollars, or two hundred rupees. But just then their noble and generous leader died. Abraham Chiniah died, who for twenty-three years had been a faithful subordinate in government employ. His mantle fell literally upon *Elisha;* and Elisha is the only name by which they call the leader and pastor of their church, our church, at Secunderabád. Elisha was rich only in faith and purpose; and the widow of their deceased man of wealth, the mother of Chiniah's little ones, added grief to grief by "going over to the Trinitarians." She gathered all together, — all that she could lay her hands on that had been her husband's, and which had not been made over to Chiniah's flock by legal process and written deeds of gift, — and joined "the Church Mission." Good as that mission was and doubtless is, the defection of their pastor's widow carried with it so large a share of the available means of the Church Unitarian in the Deccan, that the act was laid, and is still laid, very sorely to heart.

In fact, the Church Unitarian of Secunderabád was smitten by the death of Chiniah almost as severely as was the church of Calcutta by the death of Ram Mohun Roy. In *both* cases, not only personal influence and printed thought, but hard-earned rupees, were being poured on the altar of sacrifice, by these individuals self-converted to Christianity, with a freedom altogether disproportioned to the means or ability of a majority of their colaborers and immediate sympathizers. In the deep darkness of idolatrous heathendom, they confidently expected

help from nominal Christendom, and from our part of the world; but very little came. The church in Salem has gone on unhelped, except by themselves, for thirteen years; the church in Secunderabád, with no aid worth naming, has been praying and hoping on for forty years; and the church in Madras has tugged along with its regular chapel services and schools, at starvation point, for *fifty-one* years! Well done, Christendom! Well done, good and faithful, self-contented Christian Church Unitarian! With what measure ye mete, it is measured to you again; and now, where are you, that ought to be blessing Africa, converting Asia, and girdling the earth with your churches? I knew thee, O Lord! and so here is my talent snug and clean in my napkin!

My brother, is this not too bad? Is it fair and dutiful to *Him* we say we love and follow? Is it answering truly to his dying cry, Give this gospel to every creature, and carry it to the ends of the earth? What will he say to us when we meet him in glory, who have done so little for that glory? Brother, this is not the first time that the dread of that meeting has given me the heart-ache, and the unavailing baptism of tears has come over me at the contemplation of it. Well, at the end of *our* eleventh year in India, as an American Unitarian Mission, we have given our hand for the first time to our little sister at Secunderabád. Her struggles and her dangers, ten or twelve years ago, were known to us, and we sent for her help one hundred dollars; and the money went as far as London, and there lay waiting on a shelf for ten years, until, a year or more ago, it was paid over to the Calcutta Mission, and absorbed into our necessities here. It never reached Secunderabád.

So sure was Abraham Chiniah that his new chapel would be built on his handsome and well-chosen and freely offered city lot, that he ordered his bones to be laid there, as in his own loved churchyard. There he was buried. But no church ever rose thereon. The ground was sold to a Mahomedan by Chiniah's widow; and the single grave still waits and pleads there, unmarked by the smallest stone. The willing and true pastor of a lowly church of Christ, a flock of his own gathering, sleeps quietly in a Mahomedan garden, and beyond the circle of those

who *there* knew and loved and honored him, and Christ in him. Nobody cares to remember that out of that very garden he swept hideous idols of Humayoon, the Monkey God, and *sought*, Paul-like, to plant the cross in the Colosseum, the heart of a great heathen city. For our dear Lord's sake, brother, let a late repentance, better than none, bring us to the aid of this little flock. I have of my own done what I could to save them the loss of their cemetery, and to open their school; but we must do more. I have much more to say of them. Sadly but hopefully, your favored brother,

DALL.

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## REPORT OF REV. C. G. AMES.

SANTA CLARA, CAL., March 27, 1866.

DEAR MR. LOWE, — I report progress. Two things the Executive Committee of the American Unitarian Association desired to accomplish by my year's mission to this coast, — first, To offer to Mr. Stebbins, in his isolation and over-work, some relief, in such form as might be most acceptable to himself and his society; second, to explore other fields for Liberal Christian effort, and bear the living message to the people as opportunity might present. Conformably to these instructions, as well as from considerations of health, I remained in San Francisco from the time of my arrival, Oct. 24, till March 5, preaching in what people call the "Starr King Church" once every Sunday, and twice on four Sundays when the pastor was ill or absent. It was thus made possible for him to preach in San Jose and Sacramento, as he did, with great satisfaction to the people of those cities and to himself. And I sought occasion to render such minor services — in other ways — as seemed in my power, without intrusiveness.

The second Sunday in March I spent in Sacramento, preaching in the Capitol to about one hundred, and in the Methodist church to two or three times as many (Mr. Steb-

bins had been welcomed to the same Methodist pulpit three weeks before). Sacramento has a population of fourteen thousand, and there is no doubt of its being the permanent seat of government for the Golden State, as three millions of dollars are being expended in the erection of a new and magnificent Capitol. I found easy access to numbers of citizens and families, who long for the establishment of a liberal church; and there were earnest, urgent desires for another visit, which I promised. An intelligent merchant said to me, "If the Unitarians would organize here, I shouldn't wonder if they soon became the leading church of the city." I made some acquaintance with members of the Legislature, who were among my hearers, and who would gladly help to open doors for preaching in different parts of the State. Alas! — if I were ten men!

Returning that week to San Francisco, I took part in a special meeting of the society, held on the evening of March 15, for the double purpose of sending a letter of fellowship to the Conference at Buffalo, and considering a plan, drawn by Mr. Stebbins, for the formation of a "Pacific Branch of the Liberal Christian Church." The Church at San Francisco simply issues a circular address to all the scattered Liberal Christians on this coast, beckoning them to acquaintance, fellowship, and co-operation; and asking them to join in opening ways for the spread of religious knowledge by means of printed and spoken words. Some half-dozen laymen participated in the discussions; and excellent remarks were made by Rev. W. H. Mills, formerly an English Baptist, who has found his way to America and to spiritual freedom. The conference letter and circular were adopted with entire unanimity and with many signs of interest.

Then I came to San Jose, where I have had good little meetings for two Sundays in the City Hall — which isn't attractive. I have stirred round among the people considerably during the week-days, and find some most excellent and admirable friends, — people who will "do to tie to." And there are plenty of men and women who don't hold orthodox views; but not so many who have positive convictions, or

clear and satisfactory views of any kind, on the great questions. Many of them look to Spiritualism as if it might be a source of reliable instruction and a substitute for all other religious guidance; but they do not seem to like me the less for trying to show them that it will be time enough to investigate the next world when we get there, and that the Spirit which controls the universe can be more to us and nearer to us than the spirits which tip the tables. I generally find that the more thoughtful and earnest among them are chiefly interested in those rational, cheerful, and hopeful views of life, duty, and destiny, which are scattered through Spiritualistic literature, and which they suppose were first made known through mediums, though a wider reading would have shown them that these very views are more clearly and consistently set forth in liberal religious writings which ante-date the modern "manifestations." If they learn this fact through seasonable, reasonable, and kindly instruction, they may be saved the folly of building another sect on the basis of — what?

Last Monday evening, I had a fair congregation and kindly hearing in the Methodist church at Santa Clara, a village three miles from San Jose, and the seat of the principal Catholic College of California, and of two Methodist schools, — the "Female Institute," and the "University of the Pacific," — for the benefit of which Mr. Stebbins this evening gave one of a course of lectures, while I am booked for another next month. And I have an appointment for Thursday evening in Berryessa, a farming neighborhood, four miles from San Jose in another direction. This whole region is thickly settled; and I want to plough it all over, and sow it unsparingly with blessed truth.

But those Unitarians at Portland, Oregon, have sent for Mr. Stebbins to come and spend a few weeks with them; and, as he sails on Friday, I must re-appear in San Francisco, and do my best to look after pulpit and parish while he is gone. So you are posted to date. And I am, yours, in the patience of hope and the labor of love.

CHARLES G. AMES.

## COMMUNICATION FROM ENGLAND.

PARK LANE, NEAR WIGAN, ENGLAND, March 1, 1866.

MY DEAR SIR, — I have much pleasure in forwarding to you the enclosed resolutions, unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, Jan. 18, 1866.

As representing the Conference, I beg you will accept for the American Unitarians the enclosed resolutions, as the earnest expression of the sympathy of the Conference with their brethren of America, both in the triumphant cessation of a terrible war and in the increased activity of their churches.

For myself, and in behalf of the Conference, I pray that the closest ties of friendship and affection may ever bind the Unitarians of England and America together; and that, through them, "the true knowledge of the word" of Christ may be diffused throughout the world.

With every sentiment of respect and esteem, I beg to remain

Yours, very faithfully,

GEORGE FOX,

*Secretary to the Missionary Conference of English Unitarian Ministers and Missionaries.*

To the Secretary of the American Unitarian Association.

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*Copy of Resolutions unanimously passed at the Annual Meeting of the Missionary Conference of English Unitarian Ministers and Missionaries, held at the Memorial Hall, Manchester, Jan.* 18, 1866.

"That this Missionary Conference congratulates the Unitarian Denomination of the United States on the cessation of the sad war, which, for so long a period, has afflicted their nation.

"That this Conference also desires to express the satisfaction which its members have felt at the manifestation of increased zeal in the missionary work which the Unitarians of America have displayed during the past year, and desires to strengthen the common feeling of sympathy which should characterize the Church of Christ in all parts of the world.

"That the Secretary be requested to forward the above to the Secretary of the American Unitarian Association."

(Signed) GEORGE FOX,

*Secretary of the Missionary Conference of English Unitarian Ministers and Missionaries.*

MARCH 1, 1866.

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## THE NEW ROOMS OF THE ASSOCIATION.

THE increased work of the Unitarian Association has long made it recognized as an imperative necessity, that more ample accommodations should be secured. The various operations connected with the publication and diffusion of our books and tracts and journals require the facilities of a publishing house: the matters of business incident to the intercourse with the churches of the denomination, few of which have not, during the year, some occasion to communicate with this central organization, whether in giving or receiving, makes equally necessary a private business office: while the inclination of the friends of the denomination to have some place for meeting each other and keeping acquainted with the work of the body, has made it a matter of great importance that there should be somewhere a denominational home.

The building, — 26, Chauncy Street, — purchased and now at length occupied by the Association, will, it is hoped, in some measure answer to these various purposes.

Here will be found all the books and tracts published by the Association; and it is proposed to add gradually other liberal works, such as our Board may find expedient, both for the convenience of our friends and for aid in the circulation of liberal thought.

Here will be found the officers of the Association, for the transaction of business or the imparting of information. And here, it is hoped, our friends, both clerical and

lay, will find it pleasant to come together for mutual intercourse and encouragement, and for a closer acquaintance with the work of the Association.

We shall be glad of any thing which shall help to make these rooms more attractive. Especially would we call renewed attention to an appeal, made many months ago, in regard to the library of the Association. It is our desire to secure a complete collection of every thing that has ever been published in the interest of Unitarian Christianity. And we shall be glad to receive a copy of any book or sermon or pamphlet, ever published by any Unitarian minister, or in any way illustrative of our history or our opinions.

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## ONE HUNDRED THOUSAND DOLLARS.

The sum of one hundred thousand dollars is named in connection with the annual contribution to the funds of the Association simply because that is the amount unanimously recommended at the meeting of the delegates of our churches in the National Convention in New York; and agreed to with singular unanimity, by persons representing various sections and interests in the denomination, as reasonable to expect.

The collections, so far as we can learn, are proceeding very satisfactorily as regards the result, though more slowly than we had hoped. It now appears evident, that, if our expectations from the larger and wealthier parishes are realized, the whole sum will be secured.

The earnestness with which the movement is being conducted is full of encouragement. The sums acknowledged are a small proportion of sums actually raised, but the collections are not yet so far completed as to be reported. Many parishes are contributing generously that

have never given before. From many which have given amounts thought by themselves to be impossible before, we receive letters assuring us that they feel enriched by the exertion made to give; and that their own parish interests are even enhanced by their contribution to the cause. From one society, which had, by earnest effort, just raised $50,000 in order to build a new church, and which might reasonably have urged this as an excuse for taking no contribution the present year, we have received $1,760, which is more than was proposed to them to raise.

Let those societies which have not yet acted only do fairly their share, and the result hoped for is sure.

We trust, also, that individuals who may be interested in the success of liberal Christianity, even if they are living in places where no Unitarian societies exist, will be moved to help in this work.

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## SPECIAL NOTICE.

The Annual Meeting of the American Unitarian Association will be held at the Hollis-street Church, Boston, on Tuesday of Anniversary week, May 29.

The meeting will begin at nine o'clock, A.M., and the method will be pursued which was adopted last year; viz., instead of having, as formerly, two meetings, — a business and a public meeting, — both will be combined. Seats will be reserved in the body of the church for members of the Association who are entitled to take part in the proceedings. But the meeting will be open to the public; and all persons interested are cordially invited to attend.

At this meeting the Annual Statement of the Treasurer will be presented; the Annual Report of the Executive Committee will be read; officers for the ensuing year will

be elected; and such other business transacted as may properly come before the meeting. The following amendment to the By-laws, which was proposed at the last Annual Meeting, will also be acted on; viz., To amend the 3d Article by inserting in the second line, after the word "Secretary," the words "or Secretaries."

After the reading of the Report, remarks may be expected on subjects relating to the work of the Association. A few able speakers will be specially invited to open the discussions, which will then be entirely free to all.

A full attendance of the members of the Association, and of all interested in our cause, is earnestly solicited; and it is especially desired that the attendance shall be prompt, since, unless otherwise decided by the meeting, it is proposed that the part of most general interest shall be entered on at once; and that the election of officers, and other special business, shall be attended to at an adjournment in the afternoon.

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## NEW PUBLICATIONS.

*A History of New England, from the Discovery by Europeans to the Revolution of the Seventeenth Century;* being an abridgment of his "History of New England during the Stuart Dynasty." By JOHN GORHAM PALFREY. In two volumes. New York: Hurd & Houghton.

This book can only be compared with the larger work of which it is an abridgment; and, so compared, we are confident in welcoming it as a much-desired contribution to American literature. The comfortable size and moderate cost of the volumes will bring them to the reach of those who would not care to purchase the larger edition; while, so far as we can discover, very little of interest or value is sacrificed by the condensation.

Of the work itself, we hardly need to speak, so recent is the interest awakened by its original publication. The rare diligence, the conscientious fidelity and precision, the perfect honesty, and, at the same time, sufficient enthusiasm, manifest in

the work, combine to give it a permanent and unquestionable value.

There is a specimen of the author's keenness of investigation, where he discovers that New-England history divides itself into three periods, of precisely eighty-six years each, — the third having just closed, and being from the 19th of April, 1775, to the 19th of April, 1861. Another illustration of the same acuteness is the description of New England as a peninsula; the accuracy of which description we are almost disposed to question, till we consider, that, in fact, it would be an island, but for the narrow neck of land, not three miles wide, which separates the waters of the Hudson from those of Lake George. The same power and faithfulness of research characterizes the treatment of every part of the subject; and while it enables him to weave out of most scanty materials a vivid picture, which the author's manifest honesty makes us accept unhesitatingly as real, it also leads him to theories of life and character which throw new light upon the whole history of New England.

He does not regard religious liberty the principal motive with the founders of New England: but, first, political liberty; next, religion; next, social order; next, education. These four things, in such a scale of preference, were the principal objects of their endeavor. And, in pursuit of these objects, the author shows with philosophical clearness, and, at the same time, by interesting narratives and descriptions, how it was that New England grew; so that, with a barren soil and a hard climate, she has yet exercised a vast influence on the destinies of the Old and the New World, and so that one-third of the whole population of the United States can now trace their lineage to New-England parentage; while of Massachusetts, whose statistics have been more carefully collected than those of any other of the six States, he is able to say that "her taxable property — exclusive of property belonging to institutions of religion, education, and benevolence — amounts to a thousand millions of dollars. Equally divided, it would afford more than eight hundred and eighty dollars each to every man, woman, and child within her borders. From the reserved fruits of seven generations, she could give a dollar to each individual of the thousand millions of the inhabitants of the earth, and still have all her schools, meeting-houses, town houses, almshouses, jails, and literary, benevolent, and scientific institutions left, as nest-eggs to begin the world anew."

*Memoirs of a Good-for-nothing.* From the German of Joseph Von Eichendorff. By Charles Godfrey Leland. With Vignettes by E. B. Bensell. New York: Leypoldt & Holt. For sale in Boston by A. K. Loring.

The great popularity which this attractive story has main-

tained in Germany, makes it deserve to be translated into our language; and the translator has admirably preserved the freshness and naiveté which are the great charm of the original.

The book is beautifully published.

*In Trust; or, Dr. Bertrand's Household.* By AMANDA M. DOUGLASS. Boston: Lee & Shepard.

A well written, high-toned story, which one feels better for reading.

*Essays, Philosophical and Theological.* By JAMES MARTINEAU. Boston: William V. Spencer.

It gives us great satisfaction to announce this volume, in which the publisher has given us a collection of nine of the most important articles contributed by Mr. Martineau to various English Reviews, upon subjects of the greatest interest in Philosophy and Theology.

The book is received just as we are going to press, — too late to secure the notice which we should be glad to bestow upon it. But this is not necessary in order to commend it to our readers. The simple announcement will suffice for all who are interested in the most profound and brilliant presentations of Liberal Religious Thought.

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## NEW BOOK IN PRESS.

THE American Unitarian Association has in press a new volume, by Rev. JAMES FREEMAN CLARKE, D.D. It will be a discussion of theological subjects, having for its basis a series of articles which appeared in the "Monthly Journal," entitled, "The Truths and Errors of Orthodoxy."

The volume will probably be ready by Anniversary week.

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## MEETINGS OF THE EXECUTIVE COMMITTEE.

*April* 9, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Clarke, Hinckley, Livermore, Smith, Sawyer, Shattuck, Denny, Crosby, Fox, and Lowe.

*The Committee on Publications* reported that books had been

granted, in response to applications received, to the Young Men's Library Association, Keokuk, Iowa, and the Washington Unitarian Association.

The report of this Committee also contained the following recommendations, all of which were adopted: —

1. That an appropriation be made to purchase the stereotype plates of the "Life of Henry Ware, Jr.," and the few copies remaining unsold of the last edition printed.

2. That, in compliance with the generous proposal of Rev. Frederic Huidekoper, of Meadville, the publications of the Association, to the value of $500, be placed at his disposal, with the understanding that he will himself contribute $500 for the purchase of Unitarian books, and give the whole away to ministers and others, not belonging to our denomination.

3. That the Association subscribe for such number of copies of the "Christian Register" — not exceeding two thousand — for three months, beginning April 1, as it might seem advisable to the Publication Committee, on consultation with the Directors of the Christian Register Association, to circulate for the benefit of the cause.

4. That the sum of forty dollars be appropriated for the purchase, for distribution, of copies of a tract, written by Rev. Samuel J. May, entitled "What do Unitarians believe?"

5. That there be purchased of the publisher one hundred additional copies each of Rev. Dr. Hedge's "Reason in Religion," and Rev. Dr. Clarke's "The Hour which Cometh and Now Is," for sale, and gratuitous distribution.

*The Committee on the New-England States* reported in favor of granting to the new Unitarian society in Danvers, Mass., the sum of four hundred dollars towards the expenses of the year 1866, on condition that their subscription of last year should be renewed; which recommendation was adopted.

*The Committee on the Middle and Southern States* reported, that there had been received from England, through Rev. R. Brook Aspland, Secretary of the British and Foreign Unitarian Association, the sum of £310. 17*s.* 1*d.* ($1,845), contributed by that Association and Unitarian friends in England, to aid in carrying on missionary work at the South.

They also reported concerning Rev. James Thurston, — who had been commissioned, some months since, by the Association and the Soldiers' Memorial Society, as missionary in North Carolina, but whose salary had thus far been paid by the latter organization, — and recommended that the Association assume the payment of the balance of his salary, from April 1 to July 1, and that this Committee be authorized to direct him to such special field of labor as might seem to them best.

They further reported concerning the movement in Washington, D.C., and presented two propositions made by the society there, — the first, in regard to building a new church; the second, the selection of a permanent pastor and the payment of his salary. As at present advised, the Committee considered it inexpedient to favor the proposed appropriation in aid of the erection of a church; but they were so entirely satisfied of the great value of this opportunity at Washington, that they earnestly urged a liberal support of it. They believed, that, in the choice of a minister, the society must exercise their own preference, give a regular call, and consider the man who goes as their chosen pastor, and feel the whole responsibility of the enterprise as resting upon them. But, if their choice should be such as commended itself to this Board, the Committee recommended that a guarantee be given, for three years, of a sum sufficient to make the salary four thousand dollars.

All the recommendations of this Committee were adopted.

*The Committee on the Western States* reported that a communication had been received from the society in Winona, Min., stating that, by an earnest effort on the part of the members of the society, they had raised among themselves the entire amount needed to complete their church, and would not, therefore, require the two thousand dollars recently voted to them by the Board; and the Committee recommended that the Secretary be requested to write to the society in Winona, congratulating them on the success of their efforts, and offering them a full set of the publications of the Association as a token of the Board's appreciation of their earnest spirit.

This Committee also reported that an application for aid had been received from a new Unitarian society in Evansville, Ind., and recommended that the Treasurer be authorized to loan, to persons connected with the movement, the sum of two thousand dollars for five years, at five per centum,—this amount to be used in the purchase of a church for the society, and to be secured by a first mortgage on the property.

Both of the recommendations of this Committee were adopted.

*The Committee on Theological Education* reported in favor of granting, in response to applications received, fifty dollars each, from the income of the Perkins Fund, to three students at the Cambridge Divinity School.

This report was adopted, and it was also voted to pay the balance of the income of this fund, for the present year, to the President of the Meadville Theological School, for distribution among the students in that institution.

Other business was transacted, and the Board adjourned to Monday, May 14.

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## INTELLIGENCE.

Rev. James H. Wiggin was installed as pastor of the Society in Marblehead, Mass., Sunday evening, March 11. The order of services was as follows: Reading from the Scriptures by Rev. F. E. Kittredge (Universalist), of Marblehead; prayer of installation by Rev. Edmund B. Willson, of Salem; sermon by Rev. Geo. W. Briggs, D.D., of Salem; charge, and right hand of fellowship by Rev. John C. Kimball, of Beverly; address to parish by Rev. Samuel B. Stewart, of Lynn; concluding prayer by Rev. Dr. Briggs; benediction by the pastor.

The New Hall provided for the use of the Unitarian Society recently organized at Vineland, N.J., was dedicated on Thursday, April 5. The services were conducted by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; the other clergymen

who were to have taken part having been prevented from attending.

The new Church of the First Unitarian Society in Chicago, Ill., was dedicated on Sunday, April 15. The order of services was as follows: Reading from the Psalms, and introductory prayer by Rev. Robert Collyer of Chicago; reading from the Scriptures by Rev. Robert L. Collier, D.D., pastor elect of the society; prayer of dedication by Rev. Wm. G. Eliot, D.D., of St. Louis, Mo.; sermon by Rev. Geo. W. Hosmer, D.D., of Buffalo, N.Y.; benediction by Rev. Robert Collyer.

The installation of Rev. Dr. Collier took place on the following evening.

Rev. B. F. Summerbell has resigned the charge of the society in Carlisle, Mass.

Rev. A. G. Hibbard has resigned the charge of the society in Detroit, Mich.

Rev. Geo. M. Rice has accepted a call from the society in Dublin, N.H.

Rev. Fiske Barrett has resigned the charge of the society in Dighton, Mass.

Rev. Wm. G. Nowell has accepted a call from the society in Ware, Mass.

Rev. Samuel R. Calthrop has accepted an invitation to take charge of the society in Newburyport, Mass., for one year.

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## ACKNOWLEDGMENTS.

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| March 16. | From | Subscribers to Monthly Journal in Shirley . | | $9.00 |
| „ 20. | „ | Society in Littleton, including life-memberships for Mrs. William H. White and Reuben Hoar . . . . . | | 69.00 |
| „ 26. | „ | Society in Brattleboro', Vt., as a donation . . . . . | $320.00 | |
| | | for Monthly Journals . . . . | 14.00 | |
| | | | | 334.00 |

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| March | 30. | „ | Society in Bridgewater, additional | 10.00 |
| „ | 30. | „ | Society in Nantucket | 54.25 |
| „ | 31. | „ | Miss H. K. Wells | 3.00 |
| „ | 31. | „ | a friend | 5.00 |
| April | 4. | „ | E. G. | 30.00 |
| „ | 4. | „ | British and Foreign Unitarian Association, and friends in England for Southern Mission | 1,845.00 |
| „ | 4. | „ | Society in New Bedford | 1,000.00 |
| „ | 4. | „ | a friend | 10.00 |
| „ | 7. | „ | a lady in Second Church, Boston | 3.00 |
| „ | 7. | „ | Subscribers to Monthly Journal in Brighton | 20.00 |
| „ | 9. | „ | Miss M. R. Hall, Boston, to complete life-membership | 20.00 |
| „ | 9. | „ | Society in Woburn | 523.75 |
| „ | 9. | „ | Mrs. J. Horton, Mrs. L. P. Converse, and S. Horton, Woburn, as annual memberships | 3.00 |
| „ | 9. | „ | Subscribers to Monthly Journal in Sherburn | 13.00 |
| „ | 9. | „ | Subscribers to Monthly Journal in Providence, R.I., additional | 13.00 |
| „ | 10. | „ | Society in Syracuse, N.Y., for Monthly Journals | 50.00 |
| „ | 10. | „ | Society in Montague as a donation $10.00. for Monthly Journals 5.00 | 15.00 |
| „ | 10. | „ | Mrs. Charles Cheney, Hartford, Conn. | 50.00 |
| „ | 10. | „ | Miss Elizabeth Richardson | 10.00 |
| „ | 10. | „ | Charles Richardson | 10.00 |
| „ | 10. | „ | Horace Richardson | 10.00 |
| „ | 11. | „ | Society in Deerfield | 100.00 |
| „ | 12. | „ | Rev. E. B. Willson's Society, Salem | 368.00 |
| „ | 12. | „ | Society in Rowe | 10.00 |
| „ | 12. | „ | Miss S. E. Lawrence, Mrs. M. Spaulding, Mrs. N. Shattuck, Mrs. J. B. Wright, and Miss M. Hall, Pepperell, as annual memberships | 5.00 |
| „ | 13. | „ | Rev. Edward J. Young's Society, Newton | 1,000.00 |
| „ | 14. | „ | Society in Plymouth | 275.00 |
| „ | 16. | „ | Society in Woburn, additional (in all $624.25) | 100.50 |
| „ | 16. | „ | Society in Sturbridge | 25.00 |
| „ | 16. | „ | Society in Pembroke | 32.95 |
| „ | 17. | „ | Society in Eastport, Me. | 50.00 |
| „ | 17. | „ | Society in Yonkers, N.Y. | 350.00 |
| „ | 17. | „ | Society in Exeter, N.H. | 32.00 |
| „ | 17. | „ | a friend of missions | 20.00 |
| „ | 17. | „ | E. B. Reynolds as an annual membership | 1.00 |
| „ | 20. | „ | Rev. Edward J. Young's Society, Newton, additional (in all $1,030.70) | 30.70 |
| „ | 20. | „ | Society in Taunton | 1,515.00 |
| „ | 21. | „ | Society in Walpole, Mass. | 160.00 |
| „ | 21. | „ | Society in Trenton, N.Y. | 10.00 |
| „ | 21. | „ | Society in Dedham | 337.05 |
| „ | 21. | „ | Rev. A. W. Stevens's Society, Cambridgeport | 370.20 |
| „ | 21. | „ | a few members of the Society in Medford | 45.00 |
| „ | 21. | „ | Rev. J. T. Hewes as an annual membership | 1.00 |
| „ | 21. | „ | Mt. Pleasant Society, Roxbury, for Monthly Journals | 26.00 |